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as frequently as the others. In the two bands which favor the high moccasin, the possession of a pair of this type is a point of prestige: "The moccasin is worn high when you are able to have this kind. All people of influence had them this way." The seam line at the foot, especially on "dress" moccasins, is often painted red, the upturned portion of the toe may be variously painted, too, and sometimes the folded portion of the upper or the entire moccasin is colored with yellow ocher.

When the man is out hunting, raiding, or fighting, he wears a belt of buckskin or rawhide to which a knife sheath is attached, but in times of peace he seldom takes the trouble to don this when he is around camp.

After the spring ceremony the hair is allowed to grow. "We all wear long hair. A person doesn't dare cut his hair off with a knife. He has to take good care of his hair. To cut it brings bad luck. The only time you do that is when a member of your family has died." A man leaves his hair unbraided. He pushes it to the sides, out of his eyes and over his shoulders, and it is held in place by a band which crosses his forehead.

Yucca root, pounded, is used for shampooing the hair. "After washing the hair, they use fat on it to make it stick together. Also marrow from the shinbone of a deer is used for this purpose."

The faces of the men are smooth; all facial hair is plucked with the fingernails as soon as it is noticed, because "the Chiricahua don't like whiskers." There are exceptions, of course. "There is one man who has let his beard grow for good luck. He told me that when he was young he had a dream that he would have good luck if he let his beard grow. He is over sixty years old now and still has a moustache."

At times of dance and celebration a mixture of grease and red ocher is rubbed on the cheeks, and there are other face paints. "Paint is used for decoration when there is any gathering or dance. It can be put on at any time. Sometimes a person puts circles on each cheek; sometimes some other markings. A few put a streak of sticky mescal juice on each side of the face."

In addition to decorative face-painting, there is a great deal of

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at the top with yucca-leaf strands. Over them a thatching of bundles of big bluestem grass or bear grass is tied, shingle style, with yucca strings. A smoke hole opens above a central fireplace. A hide, suspended at the entrance, is fixed on a cross-beam so that it may be swung forward or backward. The doorway may face in any direction. For waterproofing, pieces of hide are thrown over the outer thatching, and in rainy weather, if a fire is not needed, even the smoke hole is covered. In warm, dry weather much of the outer roofing is stripped off. It takes approximately three days to erect a sturdy dwelling of this type. These houses are "warm and comfortable, even though there is a big snow."

The interior is lined with brush and grass beds over which robes are spread. Household equipment is utilitarian and minimal. Basketry receptacles include coiled shallow trays, large twined burden baskets for gathering wild foods, and pitch-covered woven water containers. There may be a few clay pots, unpainted and only occasionally incised. There are gourd cups and hide, gourd, and wooden dishes. Surplus food and clothing are stored in undecorated, envelope-like hide receptacles (parfleches). Ready for use are a metate and a cigar-shaped mano (as often as not of ancient Pueblo manufacture), stone and bone pounders, an awl, rawhide or horsetail hair ropes and tumplines, a fire drill, and combs made of dried and folded grass or mescal leaf.

In or around the camp are objects connected with horsemanship—saddles, bridles, bits, quirts, and saddlebags. Conspicuous, too, are weapons of war and chase—the bow and arrows, quiver, bow cover, shield, wrist guard, spear, sling, flint knives, and clubs.

Ceremonial objects—the pottery drum, a deer- or elk-hoof rattle, buckskin bags of pollen and other sacred substances, and the particular paraphernalia attached to the rites of the individuals of the household—are present but are less likely to be displayed.

The dwelling may contain a musical instrument or two not

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[824] vided at these toy encampments, wild peas often serving as the main dish.

[534] Not all the toys that the children make meet with parental
[821] approval: "We used to take a flat stick, make a hole through it, put a string through this hole, and run with it. It makes a noise. Our parents did not want us to do this. They would always scold us when we did it. They said it brought the wind." Besides this
[534] rhombus or bull-roarer, the children make another object somewhat similar in effect: "There is another noisemaker. We use a piece of hide, cut two holes in it, and put a string through. Then we wind up the string and pull it. It makes a noise. A good
[821] many of the old people don't like it. They say it will bring wind too."

The boy whips pellets of mud, lightly stuck at the end of a willow branch, at birds and achieves considerable accuracy with
[411] this weapon. He soon learns to make good use of the sling, a diamond-shaped piece of hide to which one looped and one unlooped side thong are attached. The hide is folded over upon itself, incasing a stone which is projected when the sling is swung
[824] forward. A piece of elderberry, ash, reed, or walnut from which the pith has been removed, or through which a hole has been worked, is made into a popgun by tamping one end and forcing another piece through until the tamp flies out with a loud report.

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824 Many a child has learned to braid with wild iris, candy grass, or clover. Little girls pass the time pleasantly making a long string of the leaves of *Dalea dalea* and then arranging it in several strands with leaves interlocking. From the virgin's bower plant and a species of aster the children obtain toy hats, and *Vicia* is employed as a dancing robe. The four-leafed clover is considered lucky, and the children have contests to see who can find one first. They blow into the choisey flower to make a sound that is likened to the call of the fawn. The name of the plant is, accordingly, "that which cries like a deer's child." Beard-tongue buds are picked and popped. "Bird tracks" are made in the sand with Bermuda grass, and a leaf transfixed to Bermuda grass "feet" is called a bird.

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526 868 857 It is dangerous to make the hoop and pole unless you know how. Not everyone can do it, though there are many who have the right. . . . . Suppose a man knows how to do it. He will be making hoop-and-pole sets for all the men. I am a little boy there, let us say, and he is very kind to me. So I beg him to make a set for us boys, a little one.

He goes ahead and does it, does it with his own ceremony in such a way that it will not harm me. He doesn't want it to harm the children with whom I play either, and so he makes it in a ceremonial way. I suppose he prays over it, but I never watch him. He makes a little one, just the same as the regular ones, only smaller. When he hands it to me, he says, "All right, now you can play with this."

[562] The men take their hoop-and-pole sets out where there is level ground and play there, far from the women. The women know about it and won't go over there. The children never go around the regular grounds either. Even when the men are not playing, the little boys do not go around there. When the little boys play at their hoop-and-pole game, the girls have to keep away.

When a man makes a set for little boys, he instructs them in the rules for counting and keeping score. The men like to watch the little boys playing. Many men will go over where the small boys are playing and stand in groups and watch. Some men count for each side, and all the boys stand there taking lessons.

[525] When the men direct the boys in this game, they tell them it is a gambling game. They say, "If you get to be an expert in this, when you get to manhood you can win horses, weapons, everything."

868 526 857 As soon as the boy is provided with a bow and arrows he spends a great deal of time gaining accuracy in handling them. Arrow games are an effective means to this end, and the boy has a variety of them from which to choose. "You are there all day long. Sometimes you don't care to eat, you are so interested."

[825] [411] The arrows used in play "are just common ones made with any feathers—bluebird feathers, flicker feathers, feathers from any kind of bird the size of a robin or larger. Some of them are well made; you can shoot big animals with them if you have a good bow. They put three feathers on the shaft."

The simplest form of arrow game is shooting for distance, the winner collecting the arrows of his outdistanced playmates. Shooting for accuracy takes a number of forms. In one game a boy shoots his arrow into a bank, and his companion shoots after him, trying to touch or "cross" the arrow of the first boy. Should he succeed, he takes both arrows, and the loser has to send an-

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the fighting begins. Maybe they are both crying. They fight until they bleed, until one of the boys says, "Enough!" Then he is whipped.

Then another day is set. A different boy is matched with the one who won the first fight. When it comes to one of these fellows, they tell him, "Well, it is your turn to fight him now." I have seen some poor boys who had to fight the winner, cry before they got out. Before they started they knew they were going to be beaten, but they had to go through with it whether they were good fighters or not.

Then they take eight boys, all of about the same size and with about the same amount of training and give them slings. They take them to a flat place where there are many stones and where all of them can see each other. The trainer says, "All right, four of you boys go on the other side, four stay on this side. This is going to make you quick; this is to develop you in speed."

They have to pick up the stones and sling them at each other, one side against the other. They have to learn to duck and dodge and keep from being hit. They are taught to throw at each other and to hit each other. If a stone hits you in the head, you are gone; if it hits you in the arm, it may break a bone. You have to jump aside and dodge in order not to get hurt. C. has a scar over his eye from a sling fight of this kind.

After so much sling-fighting they are beginning to be a little like warriors. Next they make small bows and arrows. The boys divide into equal sides again and take their places about fifty feet apart. They use small arrows; but, if these arrows hit you, they stick into you. They are of wood, sharp pointed. The trainer says, "All right, you boys go out there and fight." And I tell you they have fun too! They hardly ever hit each other. But I remember one boy in the crowd at Carlisle who had been shot in the eye, and it put his eye out.

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Then they take them out again. They have the boys race without any water in their mouths and without carrying anything, in order to see which are the best two runners. Maybe they run to a little tree, around it and back again, about 800 paces. The next day they run about a mile around another tree. A man on horseback follows on each side. They try that twice to see who can run. Then they select two boys. They cut two switches, each about three feet long, and give them to these good runners. These two run ahead as usual and they whip the last boy in.

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A mimic contest in which stones are parried with round shields is described and also wrestling matches in which "the idea is to throw an opponent down before you get hit or kicked."

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The boys are anything but docile, even in regard to their trainers: "Sometimes when they have an older person to run along during racing to lash those who lag behind, one or two boys jump on him and struggle with him. This gives the others a chance to get far enough ahead so they won't be bothered."

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825 Later the stricken man died, and another informant observed:

753 [761] If the vinegarroon gets in your clothes or urinates on you, red marks come out on your body, and if they go around and meet, it kills you. K. was affected by it. He claimed it got in his clothes. It usually breaks out on your shoulder.

A small black water beetle is held accountable for a well-nigh fatal sickness which results when it is swallowed accidentally. Great care is taken, therefore, to see that the drinking water contains none of these insects. Even horses are not exempt from this illness: "If you swallow one, it will kill you. I have seen [755] horses swallow it and die. I don't know any cure for it except to ask some shaman to sing for you."

To be bitten by a centipede causes alarm, for "after it stings you, you'll live one day for each leg it has. I've never heard of a cure for this."

Crow, eagle, buzzard, parrot.—A number of birds besides the owl are considered possible sources of peril, and prominent among these is the crow. One man warned against carrying crow feathers and added, "They say it makes you sick to touch its droppings or anything from it." The opinion is supported by other testimony:

[411] [237] The Chiricahua doesn't use crow feathers for arrows. Crow is one of the worst of all. The sickness you get from Crow is worse than sickness from any other bird its size. In the old days the Chiricahua wouldn't kill a crow. They didn't like the crow to fly around. They were afraid to imitate it just as they were afraid to imitate the call of the owl. The crow is not connected with dead people like the owl, but when the crow comes around they say it means that someone is going to die; they think it is a bad sign.

A certain ambivalence in attitude toward the eagle exists. [237] Eagle feathers are prized for use in ceremonial contexts. But, [262] because eagles "catch lizards and snakes," the people "can't eat the kill of the eagle" (this taboo extends to the kill of hawks as well) and "are afraid of them, wouldn't touch them." It is primarily contact with the talons or bill of the eagle that is feared.

The negative reaction has left its impress on a story of a boy who climbs a cliff, finds an eagle's nest, and brings down an eaglet. He rears the bird and teaches it to hunt for him; but when he first reaches home with it, the people say to him,

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on the hunt is of constant importance to all grown men, those who do not possess such supernatural help, when they have been unsuccessful for any length of time, go to a deer or antelope shaman and hire him to perform his ceremony on their behalf.

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The concept of animal homes is frequently encountered in connection with hunting rites:

A long time ago they made arrows of lightning for the Indians. There was one little cloud up in the sky, and the lightning from there killed a deer. All the time the Indians used to eat antelopes and deer killed by lightning.

One time a bunch of men just like these Indians around here got together and were talking. They said, "If we have lightning to kill things, pretty soon there will not be anything left on this world." So the old men talked about making arrows out of carrizo. They took this reed which is hollow and put inside it a foreshaft with a mark like a crawling snake.[14] They could shoot with it then. They did not have guns in those days. The Indians had bows and arrows in those days, but they could not kill anything. The lightning would kill things for them before this, but they could not find any game. Now the lightning would not help them any longer.

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One time they were almost starving. One man went out hunting and was trailing some deer tracks. It was flat all over and there was a little hole out there with deer tracks around it, but the man could not find the deer. He was looking around where the deer tracks were and he saw a man coming out of the hole.

The man said to him, "What are you looking for? You have been looking for a long time and you don't find anything."

The hunter said, "I am looking for deer. Their tracks are fresh around here, but I can't find them."

The other man said, "Deer? What do you mean by saying 'deer'? I guess you must mean my horses." Then this man added, "They were here this morning and I just put them in the hole a little while ago." And then this man told the hunter, "I will give you some ceremonial power and from now on you can see the deer and you will have plenty to eat." This is why Indians can now kill deer.

When the hunter went back to camp that night, the others asked him where he got the power to kill deer. They kept on asking and asking, but the hunter would not tell them, for the man at the hole had told him not to tell, saying, "Even if you come to other camps, don't tell or you won't get anything to eat from me." But the Indians kept on asking and after a while the hunter got angry and told them. And from that time on they were starving again.

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Before continuing to another story which emphasizes the importance of these animal homes, it is necessary to introduce a belief relating to the hunt:

[14] This refers to the fluting on the arrow.

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755 262 784 At the conclusion of most snake ceremonies, as in the case of other rites, food and behavior restrictions are imposed:

You must not stir boiling meat with a knife or use the knife as a spoon. If you should lie down flat on your back with your legs crossed, no one should step over your legs. A rope must not be used on a person who has been bitten. In using a rope you must not string it out toward your camp or house. You must always go out the door of the home or tent, not out of the sides. In quarreling you must use no words that have anything to do with the snake. You must not eat the marrow of leg bones. You must not eat meat from the breast of an animal.

751 Often the patient, after an attack of snake sickness, is given a protective amulet:

After you go through a snake ceremony, the shaman may make a bandoleer for you to wear, or give you a stone to wear, or make you an arm band, if you are a man. For a woman he may have a beaded strip which she should wear in her hair. These will make the patients immune so that the snake cannot harm them again.

825 [533] [237] [788] [773] Fewer data exist concerning the place of other reptiles in the ceremonialism. Of the gila monster it was remarked, "I hear it mentioned in the ceremonial songs of old Chiricahua, but that's the only way it's used now that I know of," and of the turtle: "Some shamans use the shell for the giving of medicine. B. gave me some in one. He marked the shell with pollen and gave it to me four times. They say that the turtle shell cannot be hit by lightning." The lizard appears in the myths as a helper of Child of the Water and the small animals in their triumphs over the monsters, and it is considered a potential source of supernatural power.

411 789 [533] [782] *Weapons.*—The ordinary protection afforded by weapons is enlarged, in certain cases, to include supernatural help as well, and a set of songs and prayers known as "ceremony from the gun" (the same word means gun or bow) has arisen. Sometimes this ceremony is called "ceremony against the enemy."

Old Man S. was with Geronimo's bunch all through the war. . . . . He has power from the gun, they say. They say he used to get out on the bank; all the soldiers shot at him and couldn't hit him. One who went to shoot him might fall down or drop his gun; then S. would kill him instead. Another man told me he knows a gun ceremony. He, too, went through all the wars safely. Geronimo is said to have known this ceremony. He never got hurt either. Something always

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happens to your gun when you try to shoot at such a fellow. Your gun jams, for instance. The one who knows this ceremony can fix it for someone else so that, when he is shot at, he will be missed.

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The shield is always ceremonial and belongs to this kind of power. When you see a man with a shield, you know it was made for him by a ceremonial man in connection with a war ceremony. It's not like a bow or a sling. It's not just a weapon. Anyone couldn't have this. The shield is called "that which I hold up" in a ceremonial way. It is the same with the lance. You could only get it from a man who had the right to make it. It is not just a weapon.

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I think I'm going to learn the gun ceremony from an old man now. I got him when he was a little full and asked him if he knew anything he would show me. He said, "Yes, I know Gun." He told me it would be easy for me to learn, that it was mostly some prayers and songs. He showed me some of it right there. In these songs and prayers the parts of the gun are given certain names. The wooden stock is called the earth. The metal barrel is called the moon. The little screws that hold it together are called whirlwind. This is true of all gun ceremonies. I'm going to see him again and learn more about it.

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The preparation of shields and designed garments to be given to the client as protective amulets receives constant mention:

In connection with the gun ceremony there were circular buckskin head coverings. These were carried but not worn often. Actually, a man wore a strip of buckskin or cloth or a handkerchief around his head in war. Just the war shaman and those to whom he gave them had the hats. Most of the time the hat was just rolled up and tied to the quiver.

The shamans of the war ceremony made hats. These went with the shields; they were made by the same men. These hats were of buckskin. Some were round and decorated all around the rim. Some were colored black and white and were designed with serrated figures, four-pointed stars, and lightning symbols. Sometimes a jacket was given to the person to wear.

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A protective ritual formula, allegedly first executed by Child of the Water before his conflict with the giant, was described by an informant who is reputed to know the gun ceremony:

Spit on the palm of the left hand. Dip the first finger of the right hand in the saliva and make a cross with it on the left foot, thigh, forearm, and cheek. As the crosses are made, call upon the four Thunders: Black Thunder, Blue Thunder, Yellow Thunder, and White Thunder.

Then recite the following prayer, "Black flint is over your body four times. Take your black weapon to the center of the sky. Let his weapons disappear from the earth." This prayer, with only the colors changed, is repeated four times. Then rub the first finger of the right hand horizontally across the lips four times.

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411 788 789 Now the bow and arrows (or the gun) are held against the chest, pointing first downward to the left, then upward to the right. At the same time face the east and pray. The weapon is next worked over the right shoulder, across the back, and down to the left hand.

Then the bow string is run through the mouth, and some of the "juice" of the string is sucked off. This is spit into the palm of the left hand, and crosses are made with the juice as before. Then the prayer is repeated.

778 [172] *Sacred places and summary.*—Besides the homes of the Mountain People, places with markings on the walls or on rocks may be considered sacred. "I have heard the old men tell of one cave which has the sun, moon, stars, and Mountain Spirits on the walls. . . . . They pray when they see this."

There are also wayside shrines and places of offering:

[782] It is a pile of rock and stones about four feet high and eight feet wide. There are four holes in the center. The foundation is east and west, and the holes are running toward the east. You pick up a stone or leaves and hold this to the four corners—east, south, west, and north—while you pray. Then you drop what you have in the hole. It's asking a blessing. They take this to be a holy place.

We were on a trip by horse and we came to one of these. The older people told us younger ones what to do. We were on horseback. We rode around the left side of the shrine and dropped the stone in and then came right back. We could have done it on foot too. I have heard ceremonial songs, a long time ago, mention these shrines. The name means that rocks churn about in this place.

[773] [777] One informant ascribed the origin of sacred shrines to the mythological figure, Kantaneiro, who "told the Indians to do this for long life and good luck."

These shrines are now used primarily as a place of contemplation and prayer by persons starting on a perilous trip:

There is a ceremonial place on that mountaintop. The people go there before they leave on a long or dangerous journey. It is believed that, if you go to the place and drop a stone on the pile already there or throw on a sprig of a juniper tree, you will return safely.

128 In a society where shamanism is so broadly construed, to be sure that every possible rite is represented in a collection, it would be necessary to have the perfect confidence of everyone in the community and to work with every adult. What has been [787] presented is admittedly only a sampling. Comments and stories pertaining to ceremonies obtained through supernatural experi-

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224 hunting activities are intensified, but this industry continues through the year whenever need commands and weather permits. "The Chiricahua killed any kind of deer—bucks or does, blacktail or whitetail, any time of year." Ordinarily, the hunter leaves for the chase alone or with one or two companions. Sometimes as many as ten men will travel together to a site where the game is known to be abundant, but then each goes his own way. The individual character of the hunt is evident from the following description:

> In the evening, before going to bed, I think about where I am going to hunt. So in the morning I wake up at dawn and rise eager to be off. I may prepare myself something to eat, yucca fruit or mescal or perhaps some meat, fresh or dried, and eat it. I don't eat much, for my mind is on hunting; if I don't eat before going, it doesn't matter, for, when I make my kill, I eat. . . . . I leave alone invariably. Some of the men prefer to hunt in pairs, especially if they go on horseback, but I wait for nobody and go early, alone, because the deer are not wise in the morning.
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> If I have the luck to kill a deer close to camp, I carry it back home and butcher it and skin it myself at home. The neighbors come around, and I give them parts of the meat. If I kill a deer far away, I butcher the animal out there, skin it, wrap the meat tightly in the skin to keep the crows from getting at it, and hang it on a tree so that the animals can't get it. Then I go home and return with my horse and fetch the meat. I return to camp then with the meat, and everybody is proud of me, and all are happy. I give meat to all who come around; among these are women without husbands, who are very eager for meat.
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> If I am unsuccessful on the hunt, I keep going as late as possible, until dark, and manage to get home by dark. If several men hunt together, they might plan to stay out all night; but, if hunters don't plan it, they always get home by dark so that nobody worries. After coming home in the evening when I have been unsuccessful, there may be nothing to eat, but I have to stick it out. That's pretty hard, but I'm man enough to stand it until morning. Though I am unsuccessful, no one makes fun of me.
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> [261] Sometimes there was no food, and we suffered much; in the old days the Indians could stand hunger, and they would tie a cord around their waists pretty tight.[1] If I have no luck hunting, I would go off to hunt like this every day until I kill something; but, if I have good luck, I can lay off for two or three days. I enjoy hunting, but when I have meat I may or may not feel like going hunting.

• [411] [177] Most of the deer secured are killed with the bow and arrow. (This refers to the time before the introduction of firearms, of course.)

[1] It is believed that this reduces the discomfort of hunger.

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course.) Sometimes, especially when the hunter is mounted, the deer are run to exhaustion, roped, and strangled. An unblemished skin can be secured in this way, or the hunter might stab the tired animal in the throat or in some spot where an incision would be made anyway in skinning. 224

Arrows used on the hunt are occasionally treated with poison which has strong magical properties: 224 411

Get some animal blood. Then take the sharp prongs of plants like the prickly-pear cactus and pound them up with the blood. Allow this to spoil. Put it on the arrow point. Whatever you shoot with it dies. It does not spoil the meat though. It acts the same on humans. It acts like this because the plants used have prickers. 824

A favorite aid in stalking is a deer-head mask, a device contributed by Killer of Enemies: 224 [773]

We stalk deer wearing the head and horns of a deer. The head is mounted on a circular stick which rests on the top of the hunter's head. The features of the deer are filled in with grass, and the skin is tied together at the sides so the mask will stay on. The hunter sneaks up on the deer from the proper side, so the wind will not warn them of him. He acts like a grazing deer. He stoops over and rests on a stick which he holds in the left hand. In the right hand he holds his arrows. In this way he walks slowly to the deer until he is near enough to shoot an arrow. He doesn't wear the body skin of the deer as a disguise, but he puts on something that is pretty near the color of the deer's body. Some careful men could come within six feet of the deer in this way.

Sometimes, to draw the deer to him, the hunter employs a further stratagem: "They have whistles made of a leaf to call the deer. They can do it with any leaf held horizontally along the lips. It sounds like a small deer, and the mother comes." [534] [825] [824]

Whenever possible the hunter tries to hit his prey in the flank, for then "the running motion makes the arrow work farther up." In the myths this technique is used by Killer of Enemies and Coyote. [773]

Though it is common "for each man to hunt for himself" or for two or three to join forces, occasionally a larger number start out together. This permits a relay method of hunting; men are stationed at various points along a course, and deer are started in this direction. Fresh hunters are able to enter the chase at intervals and finally run down the tiring game. By much the same

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other man takes up the chase. Sometimes they rope the antelopes. Then they kill them by slitting them under the leg or throat where you have to cut anyway when skinning. 224

Then there is a surround in which mounted men participate:

When the herd is sighted, they scatter and approach it, making a big circle. Two or three men run in toward the antelopes and get them started. Then the circle closes in, and the hunters shoot or rope the animals. The men are about a hundred yards apart. Special horses, two-year-olds which are trained for hunting, are used.

Another animal which is occasionally hunted, but not as seriously as deer or antelopes, is the wapiti, or "American elk." These are few in number throughout some parts of the tribal territory (the Southern Chiricahua claim that there were none in most of their range), and the meat, perhaps because the people are less familiar with it, is not so greatly esteemed. The Central Chiricahua say that "there were plenty of elks" where they lived, however. Elk horns are too heavy to attach to masks, and informants say it is not necessary to use the heads anyway, for the elk "is not as smart as the deer and is easier to get." [262] [825]

The meat and the skins of the mountain sheep and the mountain goat are used when they can be procured. These animals are not numerous or easy to get, however, and are of limited importance in the economy.

Wood rats supplement the meat diet: 224 262

The Chiricahua hunt those big rats and eat them. Two men go to a nest. One pokes a stick in; the other waits at the other end and shoots when the rat comes out. For this they use a small arrow the same as is used for birds. It is all wood, with a sharpened point. When they get a good many rats, they pierce the legs and carry them home on poles over the shoulder. Sometimes to get them a person pokes into a hole and hits them with a stick when they come out. [411]

Opposums, considered "the best meat in the rat class," are found in Southern Chiricahua range and are shot with bows and arrows.

Cottontail rabbits are hunted and eaten, but for some reason many persons are reluctant to eat jack rabbits:

Many won't eat jack rabbit, though they will eat cottontail. I don't know why exactly. They say cottontail meat is better. It's between the taste and the looks.

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"The unborn of the peccary is eaten also. One pig has lots of them."

That the wildcat was formerly eaten is both affirmed and denied. One informant classed it with wolf and fox and said, "We don't like the meat; also it is forbidden and might kill us." It is possible that some individuals used it for food. Everyone wants the skin, and so the animal is killed whenever opportunity offers.

A number of informants have agreed that mountain-lion meat is edible. In addition, the hide is the favorite material for the quiver. Consequently, no opportunity to shoot a cougar is overlooked by the hunters.

Infrequently the chance was afforded to hunt bison. One account tells of a long trip to a point north and east of the present site of Albuquerque and of success in hunting bison there. Occasionally one was found in the vicinity of Hot Springs and was secured by the people of that region. But bison were entirely absent from the greater part of the territory.

In the historic period wild cattle became abundant and were supplemented by domestic stock obtained on raids to the south. The stock introduced by the Europeans became important very early:

> Long ago there were cattle which we hunted and used. The old people say that there were some wild cattle and wild horses, wilder than deer. I don't know where they came from. Many ate burros and mules in those days; many ate horses.
>
> Before the Americans came, a few Chiricahua had cattle, and, of course, there were some with many horses. In wars with the Mexicans they would sometimes steal cattle, and that accounts for the presence of cattle among the Chiricahua. They'd herd the cattle to a river and let them stay around there and increase. Five or six or a dozen men who made the raid would divide the cattle among them, and then the cattle belonged to them personally. Then these men might have enough meat so they wouldn't have to hunt any more for a while.

Many animals are hunted only for their fur. Among these are the badger (from which a skin bag for holding piñon seeds and acorns is made), the beaver, and the otter.

Birds are much more significant as a source of feathers than as food:

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The dance always starts with four men. Four men came from the east to the fire, just as the masked dancers do. They marched abreast in line, not one behind the other. They went around the fire four times like this. Then two got on the south side and two on the north. The singers and the hide that was being beaten were on the west. The four faced each other in two pairs. They danced in place. They danced toward each other, changed sides, turned around, and went back. They did this four times. Then the fun began. Then they sang and everyone shouted. The women from all over made that noise as they do in the big tepee. Now it was anyone's chance to dance who wished to. They didn't crowd forward at first though. 726 535

The other men were dressed just like those first four fellows. They don't paint their faces or decorate themselves especially for the war dance; they come in just plain. Now whoever wanted to dance got out there. They had guns. They put cartridges in. They shot. They said by their actions, "This is the way I'm going to act in the fight." They put cartridges between their fingers. Some put as many as they could in their mouths. [302] [411]

Some men did not dance. They signified their intention of going to war by coming out during the singing and marching around the fire once. It means, "I am going out."

The men doing the dance did not shout. They just made a noise softly under their breath, like, "Wah! Wah!" You can't shout in the war dance or in war. The belief that has been handed down is that, if you shout in battle, many of you will be killed. Those along the sides shout though. [201]

The dance went on. At every song a new set of men came in and the others went out and stood at the side. There were prayers going on over there. Everyone along the side was praying during the dance. When a principal man's name was called, he got out with his men. They get out in squads, sort of. [782]

When just a few were left who hadn't come out, a few fellows who had talked bravely when drinking tiswin, they were called on in the songs by name. All the rest had been dancing and had shown that they were going out. Then they called these last ones by name. They said in the song, "You, So-and-so, many times you have talked bravely. Now brave people at Casas Grandes (or Chihuahua) are calling to you." 726 535 577

If a person who is called like that doesn't come out and make good his boasts, he's considered no man at all. But few men would hold back when they were called like that. They come out the first thing when they hear their names.

When all who were going to the war had danced, every one of them got in there and they all went around the fire four times together, shooting as they went. Then it was all over. 726 535

This dance is also a profound religious experience for the man who takes part in it. "Some who had a spear, hat, and shield made for them through a ceremony danced with them," thus 726 535 782

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926 535 continue before the war party starts. One view is expressed in these statements:

They perform the war dance just at night before a fire. They dance all night for four nights. These have to be successive nights. The "fierce dance" comes first. Then there is social dancing until morning. The people sleep during the day.

The leader called all the men together and held a council. If they decided to go to war, they would have a big dance. Before going on the war path the Chiricahua had a four-day war dance.

[801] Whether this is a concession to the sacred number rather than an exact description is difficult to determine. At any rate, a one-night dance has already been twice mentioned, and the possibility of shortening these preliminaries is suggested in other comments:

They generally put on a war dance for two nights and then go out. They wait a day and leave the morning of the fourth day. They do this to get rest and sleep so that they will not have to sleep on the way.

The war dance is carried on at night. It is done for four nights, sometimes two. Then they go. Usually the men rest up a day before starting out.

These excerpts suggest that the expedition need not start the morning after the conclusion of the war dance, and this is supported by a direct statement: "The men do not have to start out immediately after the dancing. They set a day. It may be the fifth or sixth day after the dancing starts."

926 • 411 *The preparation for war; war practices.*—Sometime between the announcement of the expedition and the departure of the group, those who plan to go put their fighting gear in order. The standard equipment is the self-bow, arrows, wristguard, war club, and a stone knife. A few bring spears and shields as well. [779] After white contact, firearms appear.

The arrows prepared by the warrior are entirely of hard wood or have a cane shaft into which is affixed a hard-wood foreshaft. The tip is sharpened and fire hardened. Three feathers guide the arrow in its flight. Occasionally, arrow poison is employed. "We use it in time of war. To make it we use deer's blood and mix this with plants believed to be poisonous. This mixture is allowed to rot and then is put on arrow points." Variations of this

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formula occur. One calls for the addition of poisonous insects to putrifying liver; another is a mixture of deer stomach, blood, and thorny plants pounded together and allowed to spoil. Of the action of such poison, an informant declared, "A man hit with an arrow dipped in this turns black."

The bow and arrows are fitted handily into a well-made bow cover and quiver:

When the Chiricahua are on the march and are not using their arrows, they carry them so that the feathers come over the top of the right shoulder. When they are fighting, they reverse the bag so that the feathers come under the left armpit, and they can be snatched out of the quiver with the right hand. For a left-handed person it is just the opposite. Sometimes the quiver is carried over the chest so it will be more handy.

Few men carry shields, for their manufacture is associated with the ceremony obtained from weapons:

They wear the shield on the left arm (if right-handed). It is held over the arm by one or two straps, whatever is convenient. There is no buckskin cover for the Chiricahua shield. If I wanted to make one, I'd have to make it plain. To get it designed properly I have to go to a man who knows how and I have to pay him. A thing like this is made by a shaman, and you have to pay for it no matter how little it is. The man I go to uses his ceremony for my protection and puts on his design. Most shields have just a few feathers in the center and are of painted cowhide. There is buckskin around the edge only. They are very plain.

Spears, too, are most often made and decorated, either for themselves or for others, by shamans with "power of weapons." Before European contact, spears were essentially lengths of sharpened wood. Later, knives and bayonets were attached to the ends. Because the use of the spear brings the warrior within a few steps of his foe, fighting with this weapon is the kind of action expected of war leaders or those who aspire to that status. The spear rose in favor during the time of strife with the Mexicans:

I remember back to the time when the Mexicans and other enemies used guns that I guess they call breechloaders.[7] The Chiricahua were using arrows, war clubs, and spears then. The spear was used when the enemy was taking time to load his gun. The Mexican used to have that big gun. He would shoot once, and the Indian who was a good runner charged him and pushed the spear in him. The Mexican didn't have time to reload.

[7] Probably the informant is thinking of a muzzle-loader.

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726 •411 After the fast-loading gun with cartridges already fixed was in use, you had to be very quick and a good warrior to use a spear. Not everyone used spears. Just a few were brave enough to use a spear that close.

756 726 787 [789] Before the beginning of the journey constant measures of a religious nature are taken. Amulets are procured; protective caps and jackets are made or refurbished; shamans are consulted concerning the probable outcome of the expedition. "The leader goes to a shaman and says, 'You know something. Help us. What will happen?' Then the shaman sings and prays and he tells the people to go on, that they will have success." Sometimes the prophecies of the shaman are not so reassuring, however. "Before they leave camp they might all go in a body to the shaman. He conducts his ceremony, and if he feels that the raid will not come off safely, he says so, and the party does not go out."

Raiding and warfare are the special interests of those who have supernatural power to find or frustrate the enemy. Therefore, one or more shamans are fairly sure to accompany any large war party. Not infrequently the leader himself is a man renowned for his religious attainments as well as for his military prowess. During the entire course of the journey the advice of those who claim revelations in regard to war are treated with respect. Even if the party does not include eminent shamans, the rank-and-file warriors do not fail to come ritually prepared: [778] [278] "Each warrior carries a bag of pollen. Pollen is given to him with other herbs if he gets sick [during the war expedition]."

726 [198] The entire encampment gathers to watch the departure of the group. "They start sometime in the morning. When they are going for a real fight, everyone sees them off. When the men leave in the morning, the women give their call of applause."

722 562 784 The women, especially the wives of the departing men, have certain obligations during the absence of the warriors:

The women are careful about keeping the woodpile neat while the men are gone. The wood should be placed one way and should not be scattered, and the children should be kept off it for fear they will throw it around, and then the man will be lost. There are no other restrictions on the women when the husbands are out fighting. Some women pray when their husbands are out. Some are as religious as anything, but this praying is not general. During raids or wars the

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emerge one by one and killing them as they come out is employed. A ceremonial touch is given the unearthing of these ground hives. "When the Chiricahua come upon one of these nests, they mark a big circle and say, 'May you be as big as this.' Then they open it up."

When hives are discovered in trees or in logs, a smudge fire is used to smoke the bees out. The co-operation of a man skilled in the use of the sling is required when hives are found among the rocks in cliffs. "He throws at it with a sling and brings it down. The bees leave the hive. Then the people go and get the honey. We put honey in drinks and eat it with bread." The bees which nest in the cliffs and bluffs are described as smaller and darker in color than the others. Sometimes a hive is wrapped in a hide and brought home before it is opened.

THE COOKING AND PRESERVATION OF MEAT PRODUCTS

The woman is not only responsible for the preparation and storage of the food which she herself collects but is expected to take charge of the meat which the man contributes to the household:

A man hunts and butchers the game. He brings it in to the woman. After that it's her job to take care of it.

I never heard of a man cooking when his wife was around in the old days. He doesn't now either. Getting water is a woman's job too. I don't see any men doing it even now. The same is true of getting and cutting wood. The men sit around and smoke and tell stories when they are at home.

Certain parts of an animal are seldom eaten. Ritual restrictions placed upon individual members of the household must be kept in mind too:

Some people ate pancreas a long time ago, I believe. I'm not sure. Now they don't do it. Some shaman started telling people not to eat this and that, and now they can hardly eat anything from the inside, it seems.

The Chiricahua does not like to eat any meat from the head.

It is dangerous to eat the heart. As a general rule the Chiricahua do not eat the heart of an animal. I think to myself, "Well, I don't know what there is to it, but I won't do it because it looks dangerous." My wife won't do it either.

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342 184 A house form that departs from the more common dome-shaped variety is recorded for the Southern Chiricahua as well:

A house with sides that go up to a point has been used as far back as I can remember. When we settled down, we used the wickiup; when we were moving around a great deal, we used this other kind. No certain number of poles was used for this type. The poles were never carried along. For the girl's puberty rite my people used the tepee. I can remember this was used back when I was eight or nine years old.

[88] [346]

This alternate house type with slanting sides was a hastily constructed and very temporary dwelling among the Central and Southern Chiricahua and is hardly comparable to the permanent home of the Plains Indians. Among the Eastern Chiricahua, however, the tepee was more common and was better made, though it never became the favored form:

A few of the Eastern Chiricahua had a tepee like that of the Mescalero. Sometimes it was made with a three-pole base and sometimes with a four-pole base. The three-pole base was more common. In my day it was cloth covered, but the old people talk of them and say that, before the whites and the Spanish were here, hides were used. But most of the people of my group used the round house. The Eastern Chiricahua didn't drag the poles of the tepee when they moved. They put them on the front of the saddle, as many as they could carry, and then went back for the rest. Usually they just discarded them though. They could always make new ones.

[484] [492]

342 In addition to these regular house forms, both men and women, when they were away from home, made windbreaks by "crossing some sticks and throwing brush and leaves against them."

HOME INDUSTRIES OF MEN

411 [462] [824] *Weapons and tools.*—Foremost among the man's tasks when he is at home are the making and the repairing of weapons. The favorite wood for the bow is from the mulberry tree. Oak, locust, and New Mexico maple are also acceptable. The self-bow is the only type made. It is usually three to four feet long, "the length of two arrows."[16] Almost always it has a single curve, though double-curved bows are made occasionally.

[16] These would be the "short" or hardwood shafted arrows. For arrow lengths see p. 390.

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After the craftsman has cut a branch, split it, and shaped and smoothed the wood, he lets it season. When it is dried to his liking, he "greases the wood and pulls it in every way until it is slick and shiny." The wood is bent over the knee or over a tree and tied. Then it is put in hot ashes and watched so that it will not burn. After it cools it keeps its shape. The bow wood is kept tied and allowed to dry for over ten days after this treatment with heat. When the double-curved bow is made, the heated bow wood is bent between two young trees growing close together. 411 322

The outer surface is usually painted a solid color; on the inner surface the maker puts a design by which his handiwork is known --a star, a cross, serrated lines, parallel lines, or a naturalistic figure. This may refer to his supernatural power or may be simply a decoration or an identification mark. The dyes used are vegetable or mineral substances made permanent by mixture with juice squeezed from heated yucca leaves. Though the bow is never backed longitudinally with lengths of sinew, it is often wrapped with sinew. Usually, however, this is not applied until the bow has been weakened by use. Horse hair is used, but less frequently, as the reinforcing agent. 411 [531] [386] 411 237

When the bow is to be sinew wrapped, animal hooves and horns are boiled for two days, and the glue thus obtained is rubbed on the wood at the places where the sinew will cover it. Then the moistened sinew is wound around the bow, usually at the middle and at places on each side equidistant from the center. Glue is rubbed on the outer surface of the wrapping too, and the bow is left to dry. Occasionally, piñon pitch is substituted for glue. "The pitch is put on the sinew warm, and the bow is worked and bent back and forth to spread the pitch and work it in." [381] [314]

Sinew from the loin or the leg of the deer is saved for the bow string. The man soaks the sinew in water, separates it into strands, and rolls three of them together on his leg to form a string. The warrior or raider will have an extra string with him in case the one on his bow should snap. One informant claimed that the tough fiber from the mescal leaf, rolled on the thigh and [283] 411 824 283

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carefully tied, makes a bow string that serves well in emergencies and is even regularly used by some.

To release the arrow, the archer holds the string between his thumb and first finger and assists with his second finger. When the bow is not in use, it is left unstrung. In the hands of a strong man this weapon is quite effective.

[My uncle] made powerful bows. At one hundred yards he could kill a deer instantly. At fifteen yards he could send an arrow through a deer.

A good shot would be one that would send the arrow about a hundred yards with accuracy. The bow worked as fast as the gun in the old days. Formerly, before someone could load the magazine of a gun, you could shoot three arrows from the bow.

For hunting birds and killing pack rats, men fashion smaller bows of the same general construction. Boys who are learning how to use weapons are given these smaller bows.

In any important undertaking a man carries from thirty to forty arrows, and he likes to keep a reserve supply at home. Much time and care, therefore, go into their making and repair. An entire month may be spent on a full set of arrows. The arrows are of two kinds: those of carrizo or reed into which a hardwood foreshaft is fitted and those with the entire shaft of hardwood. For the latter, Apache plume, mulberry, mountain mahogany, or *Fendlera rupicola* is chosen.

When the man gathers arrow wood, he cuts it into appropriate lengths, peels off the bark, scrapes it, and allows it to dry from three to five days. The shaft is straightened between the teeth or is pressed against a heated rock and then is decorated with bands or stripes of black, blue, or red paint. On the upper portion of the shaft, at about the middle of the area which will be covered by the feathers, a narrow band of green or red is often traced.

Tail or wing feathers of the red-tailed hawk, the eagle, the buzzard, or the turkey are next affixed to the butt of the shaft. Turkey feathers, however, "can't stand rough treatment and are used mostly for the arrows used in practice or for boys' arrows." Each feather is split in half and trimmed, and the white substance is scraped from the quill. Three feathers are used, five- or six-inch lengths being arranged equidistant from each other and

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bound on the shaft with wet sinew. Sometimes a little piñon pitch is applied to the shaft at the point where the sinew will cross.

One feather is put on at a time, and the tops of the feathers are affixed to the shaft first. The first feather is held in place, and the sinew is wound around its top and the shaft once. The second feather is put in position and secured at the top with one strand of sinew also. Now the third feather is put in place, and the sinew is wound around it and the shaft many times. Then the arrow is put aside that the sinew may dry and tighten. When the craftsman is ready to resume work, he fastens the bottoms of the feathers to the shaft with sinew.

Flint arrowheads are used when they can be found. There is very little chipping of arrowheads. A single informant speaks of pounding slate and using the most likely pieces for arrowheads. Another, an Eastern Chiricahua, tells of seeing "flints used as arrowheads and one rock used to shape and chip another" during his youth. But the majority of commentators agree that their tribesman made no consistent attempt to manufacture flint arrowheads:

> The pieces of flint are found already shaped. The legend goes that the animals and the birds made them and used them in the fight against each other for daylight.

> The Chiricahua did not make stone arrowheads and beads. They found them. There were many of them in their country. They can be found in anthills there, the hills of the red ants. White shell beads are found there too.

> The arrowheads we have are found. They are said to have been made by a people who lived here before the Apache. . . . These people are called the "ancient people" [Pueblo]. I don't think these people were here even in the memory of the old men. It must have been before that.

Fine long blades and points found throughout the tribal range are also considered by some to be arrows of the Thunder People.

When flints are to be affixed, the shaft is split, the arrowhead is inserted, and the shaft is tightly wrapped with moistened sinew. More commonly, however, no flint is used; the wooden tip of the arrow is simply sharpened and fire hardened. Often the arrow is fluted. With a sharp stone, the arrow-maker scratches

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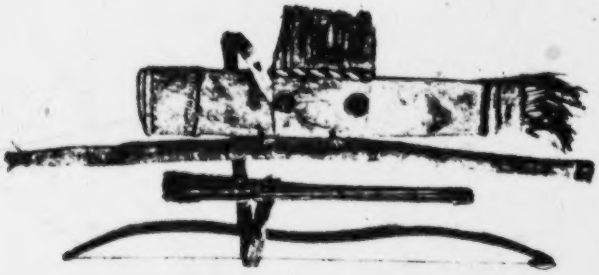
[facing P. 390]

PLATE XIII

United States National Museum

b) War Club



United States National Museum

a) Bow, Arrows, Bow Cover, and Quiver

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Chiricahua

With a sharp stone, the arrow-maker scratches three channels along the shaft in line with the feathers or makes a spiral groove upon it. Zigzag incisings, one on either side of the arrow, occasionally are etched instead "because the arrows of Child of the Water, when he fought the giant, were like that."

The respective merits of the two basic arrow types were discussed as follows:

Some arrows are made short, some are made a little heavy, and some are made light. My father says that in order to shoot a long way you should take a short arrow. For short distances he uses the long arrow with a shaft of carrizo. I think an arrow made with a wood shaft is better than a reed [carrizo] arrow. Of course, those reed arrows are good for shooting birds and for other light shooting.

If the shaft is of reed, the arrow has a hard wood point. In the old days they were tipped with any wood hard enough to go into the animal, but I never knew men to put on a stone arrowpoint. Instead they seasoned their arrows until they were very hard. Many times I have seen my father sitting over a charcoal fire heating the end of an arrow until it was just as hard as steel. He'd look at it and sharpen it. I have never seen them chip stones for arrows.

When the shaft is to be of reed:

The man goes to the streams and gets some reeds before they grow too tall. He cuts them green and fresh. They become hard as they dry. He straightens them between his teeth and lets them dry for about two weeks. Then he puts the hard foreshaft in, fastening it with piñon pitch and binding it with wet sinew. It gets tight when dry. About two inches or a little more of the foreshaft goes into the reed, and about the same amount is left sticking out.

The carrizo arrow is usually about thirty inches long; the type with the shaft entirely of hard wood is a few inches shorter. The length and stoutness of the bow are adapted to the size and strength of the man, and the arrow must be of the proper size so that "it is not too short when the string is pulled back."

In addition to the methods of straightening arrows which have been mentioned, the use of discarded potsherds for the purpose has been described: "Take a reed arrow and get it hot. Put grease on and rub it with a piece of discarded pottery which has been heated too. This straightens it. I used to do it in Arizona."

On the child's arrow or on the arrow used for hunting birds and small game, one long feather may be wound spirally around the shaft for a distance of approximately eight inches. Often such arrows are left without any feathers at all.

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A man must not only be able to make arrows but to use them effectively. In times of peace he keeps in practice by frequent competitions with his fellows. "If a man is expert, he can shoot one arrow, then shoot two more into the air before the first one comes down." Significant personal differences are found in the ability to make and handle bows and arrows. Some men are acclaimed as experts; others are credited with fair performance; while still others are rated decidedly below average.

The quiver and the bow cover are usually made at the same time and of the same material; they are always attached and are both called by the same term, literally "arrow container." Mountain lion skin is the favorite material for the quiver because it is thought that "it makes a man lucky." The fur and the tail are left on, and the finished product is called "quiver with tail." Deer, antelope, otter, and wildcat pelts, with the fur either scraped off or left on, are also used for quivers. Recently hides of cattle and horses have been used, usually without the fur. One informant asserted that the skin of a fetal calf makes a good quiver.

The man cuts a wristguard out of rawhide for himself. This laces up the back of the left wrist and has a projecting piece which protects his hand against the impact of the bowstring.

For a spear a man selects a sotol stalk or a young spruce, scrapes and dries the wood, and sharpens and fire-hardens the tip. Such spears are about seven feet long. The shaft is usually painted in one or more colors, and two eagle feathers are attached near the point. After contact with Europeans, metal knives and bayonets were inserted to make a still more deadly weapon. In battle the spear is never hurled, and it is used by the warrior only when he is on foot.

The round hide shield is connected as much with ceremonialism as with actual defense. It, too, may be a recent acquisition:

> Just those with power have them. The man with power prepares these hides himself. He uses the hide from the shoulder region of the animal. He makes it just big enough to protect his chest and face.
>
> First he takes the hide off. Then he scrapes all the flesh from it. He does this with a knife, a steel knife. (They made this shield only from the time they had steel knives and not before.)

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Chiricahua

714 281 steel knives and not before.) Then he rakes together sand and builds a fire on it. When the sand is thoroughly heated, he rakes the coals away and pegs the hide down over that place. Then he scrapes the fur from the outside and pegs it down again in another place that has been heated first. Now he takes it up and cuts the hide to the size he wants his shield to be. He makes two holes and ties on a handle big enough to grasp. Sometimes he has another handle so that his arm can be fitted in too. Some men design their shields with sun symbols or other things and paint them various colors. [531]

[531] 386 126 Many shields are without buckskin covers and have the design painted on the rawhide. One of these which I collected is painted with yellow ocher and has a black morning-star design. More elaborate and Plains-like shields are not unknown, however.

Some shields are covered tightly with buckskin; the designs are painted on the buckskin. The buckskin is sewed onto the hide. Holes are driven through the hide for the purpose of fastening the cover on. There are tail and inner wing feathers of the eagle around the edge, and there are two more eagle feathers in the center. The eagle feathers mean that the maker has power. Just a few men had shields. [237]

To give a shield marked convexity, a wet hide is pressed into a shallow hole in the ground and left to dry there. Buffalo hide is said to have been the material liked best in former times, but the supply obtainable must have been very small. Almost all the shields which informants had made or had seen made were of cowhide.

411 The warrior may prepare another weapon, the war club. A round stone, the size of a man's fist, is covered with rawhide and connected by a short length of flexible rawhide to a wooden handle. The handle is often covered with buckskin. A loop is provided at the end of the handle for the hand. A horse tail or, after the introduction of cattle, a cow's tail is often attached to the end of the handle too. Such clubs, or "stone carriers," are sometimes painted red or black, especially along the handle. While they vary in length, the average specimen seems to be approximately twenty inches long from stone to handle end. [237] [531]

Less frequently another type of war club, really a hand ax, is made. A grooved stone ax head (more often than not of ancient Pueblo manufacture) is inserted into a handle which has been split to receive it. Pitch has been applied to the inner surface of [192]

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

Pitch has been applied to the inner surface of the split, and the stone is held in place by sinew bindings on either side of it. Often an animal tail is attached to the end of the handle. An ax of this type, without the tail or any decoration, may serve around camp as a household tool.

The man makes for his own use a sling, a diamond-shaped piece of rawhide, pounded a little and thus softened, with four perforations through the median line of its width. A rawhide string is attached to each side, one with a loop at the end and the other without any. Because of the perforations, the sling can be folded over a stone about two and a half inches long and one inch thick. The loop is placed on the middle finger of the right hand, and the free string is held between the thumb and first finger. The sling is drawn back and whirled just once. As it comes forward the unlooped string is released, hurling the stone.

There are slings of two sizes that the Chiricahua carry. One is for things close by and is short. The other is a long one, for long-distance shooting. You can get to be very accurate with a sling. You never whirl the sling around a lot, as the stone might come out and hit someone. It just goes back once, and then you let it go. You can hurl a stone a hundred and fifty yards with it. It can be used for hunting birds or deer alike.

Finally, there is the stone knife, chipped with another stone. "They used to chip off the hardest rock they could get and use it for a knife." This knife may have a shoulder jutting from the handle end so that it can be tied to the belt or waist, or it may be carried in a rawhide sheath made by the woman.

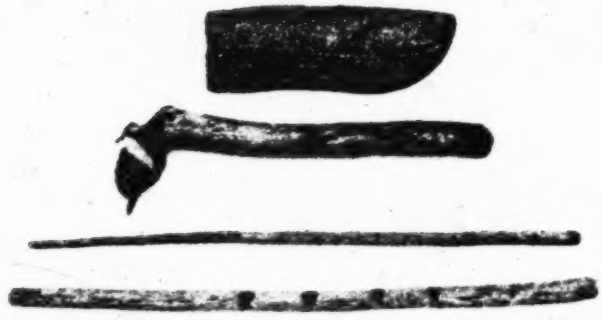
A man makes a long rope from a piece of buckskin or rawhide by cutting it in a continuous clockwise circle from the outer rim to the center. To form an especially strong rope, he braids several strands of rawhide together. Such a cord or one braided from horse-tail hair makes a serviceable bridle. By shredding yucca leaves and braiding the tough strands, he makes a durable rope which also can be used for tying and hobbling horses or for a bit and bridle.

"Anyone could build a fire. Whoever woke up first did it. A woman can use the fire drill." Yet the fire drill is made by the man and is employed by him most frequently:

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua
[facing p. 395]

PLATE XIV

411
412
392



Museum of the American Indian, Heye Foundation

a) Fire Drill, Hide-Scraper, and Knife Sheath

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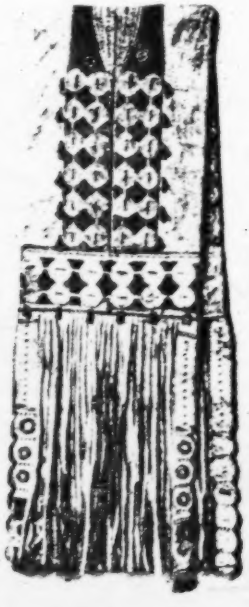
492
531



United States National Museum

b) Saddle Bag

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

534 For musical instruments these Apache used the drum, the animal-hoof rattle, the musical bow, the flageolet, and a curious one-stringed fiddle made from the flowering stalk [276] of sotol which may be of Spanish origin. In their peyote rite [796] the Mescaleros accompanied their songs with the gourd rattle.

• 411 In addition to the shield and the bow and arrow, which have already been mentioned, the Mescalero and Chiricahua fought with spears, slings, flint knives, and war clubs of a number of types. Quivers, bow covers, and wrist-guards were other material items belonging to the war complex.

433 That these people made cradle-boards, fire drills, parfleches, skin tipis, and cloths and blankets of buckskin and animal hides has already been indicated. Water transportation 501 was solved by the construction of a crude bull-boat or raft-like structure.

SOCIAL ORGANIZATION

596 The tribe, band, and local group have already been described. The remaining social segment is the extended domestic family, which acted as the basic economic unit. Such an extended family would be housed in a cluster of individual dwellings and would ideally consist in an older married couple, their unmarried children, their married daughters, [591] the sons-in-law, and the issue of these. As can be inferred from this, residence was matrilocal. All the cooking [252] for the members of this family group was carried on at one place by the mother and her daughters, and the latter sub- [606] sequently took portions of the prepared food to their husbands and children, for a mother-in-law—son-in-law avoidance [476] was in effect. Whenever there was work to be done which involved the labor of more than one person, the men or women of this extended family, according to the nature of the task, assisted each other in its execution.

584 Marriage was arranged between the older kin of the man and woman involved, usually at the instigation of the young man, who, with the approval of his own relatives,

4:Opler E-5 (1931-1937) 1947
NT8 Eastern Apache NT8
Chiricahua

"Live around here. I will be around here with your daughter. One day when you go to war I will be by your side, but you won't see me. If you see a crow fly, it will be I. If you see a coyote, it will be I. If you want to go to war or on a raid, come here first and even if I am not here, talk, and I will be here. Tell me where you are going and ask my advice. Go home. The next day I will draw a picture of what you will get. I will draw deer tracks, horse tracks, and show where you are going to get them. If you see cattle or horse tracks, it means you will get plenty."

(See also *An Apache Life-Way*, p. 214.)

Immunity from some of the ordinary perils is another of the benefits which usually accompanies shamanism.

Some men use hawk feathers for arrows, but some are afraid. You have to know power to do it. Only a hawk shaman would do it. It's the same with the buzzard. Not everybody could use the feathers. Formerly the Chiricahua could get very sick from the buzzard.

(See also *An Apache Life-Way*, p. 214.)

The principal function and attribute of the possessor of a power grant, however, is to cure sickness, and the Chiricahua who is able to practice an effective curing ceremony earns respect and even riches.

When I was a boy, a good shaman was highly respected. These are the ones who are known to have kind hearts and that nobody calls witches. A good shaman is wealthy, for he's out curing and everybody gives him something for his cures.

If sickness strikes and special knowledge and ceremony are required, a shaman is hired. It is accepted that he or one of his fellow ceremonialists will, through the cooperation of supernatural power, learn the cause of the difficulty and the proper course of action. The service of supernatural power may range from producing a simple herbal remedy to revealing the identity of a sorcerer.